

contrary, seeing that the glad tidings of the incarnation were confined to me,\* even as to Peter first of the  
 \*circumcision, (the he that wrought in Peter for [the] apostleship of the circumcision wrought also in me to  
 \*wield the Gentiles,) and recognising the grace given to me, James and Cephas and John, who were companions as being pillars, gave to me and Barnabas [the] right hands of fellowship, that we [should go] to the nations; and they to the circumcision; only that we should remember the poor, which main thing also I was diligent to do.  
 13 But when Peter came to Antioch, I withheld him to [the] face, because he was to be condemned;<sup>†</sup> for before that certain came from James, he ate with [those of] the nations; but when they came, he drew back and separated himself, fearing those of [the] circumcision; and the rest of the Jews who played the same dissimulating part with him; so that even Barnabas was carried away  
 14 too by their dissimulation. But when I saw that they do not<sup>‡</sup> walk consistently, according to the truth of the glad tidings, I said to Peter<sup>§</sup> before all, If thou, being a Jew, livest as the nations and not as the Jews, how<sup>¶</sup> dost thou expect the nations to Judaize? We, Jews by nature, and not sinners of [the] nations, but<sup>||</sup> knowing that a man is not justified on the principle of works of law [our] but by the faith of Jesus Christ, we also have believed

on Christ Jesus, that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified. Nay, if seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin. Far be the thought. For if the things I have chosen down, these I build again I constitute myself a transgressor. For I, through law, have died to law, that I may<sup>‡</sup> live to God. I am crucified with Christ, and no longer live, I; but Christ lives in me; but [is] that I now live in Him, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me. I do not set aside the grace of God; for if righteousness [is] by law, then Christ has died in vain;—

III. O sinners of Galatians, who has beguiled you? to whom, as before your very eyes, Jesus Christ has been persecuted, crucified [among you]? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith? Are ye so weak as to be made perfect in flesh? Have ye suffered so many things in vain, if indeed also in vain? He therefore who ministers to you the Spirit, and works miracles among you, [is he] on the principle of works of law, or of [the] report of faith? Even as Abraham believed God and it was reckoned to him as righteousness.

Many have thought, A B C D F H I K P An.

13. \* as to Peter first of the apostleship.

† as to the face, [is] the face of the law, but an antithesis to the law, which I have chosen down as a law, saying it however is lawless. The passage from Antioch, Rom. vii. 14, 1 Cor. vii. 17, Gal. i. 7. We may perhaps perhaps "but only."

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them. Ever thus that they thus are on the principle of faith, these are Abraham's sons; and the scriptures, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In these all the nations shall be blessed, so that they who are on the principle of faith are blessed with believing Abraham. For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the book of the law to do them; but that by<sup>‡</sup> law no one is justified with God [is] evident, because the just shall live on the principle of faith; but the law is not on the principle of faith; but, He<sup>§</sup> that shall have done these things shall live by<sup>||</sup> them. Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon a tree); that the blessing of Abraham might come to<sup>¶</sup> the nations, that we might receive the promise of the Spirit through faith.  
 22 Brethren, I speak according to man, even man's confirmed covenant for our sakes, or add other dispositions to. But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ.  
 23 Now I say this, A covenant confirmed beforehand by God, the law, which took place four hundred and thirty

years after, does not annul us as to make the promise of an effect. For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it to grace to Abraham by promise.  
 24 Why then the law? It was added for the sake of transgressions, until the seed come in whom the promise was made, ordained through angels in [the] hand of a mediator. But a mediator is not of one, but God is one.  
 25 [Is] then the law against the promise of God? Far be the thought. For if a law had been given able to quicken, then indeed righteousness were on the principle of law; but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe.  
 26 Thus. But before faith came, we were guarded under law, shut up to faith<sup>‡</sup> [which was] about to be revealed. Therefore the law has been our tutor up to<sup>§</sup> Christ, that we might be justified on the principle of faith.  
 27 But, faith having come, we are no longer under a tutor, for ye are all God's sons by faith in Christ Jesus.  
 28 For ye<sup>||</sup> as many as have been baptised unto Christ, have put on Christ. There is no Jew nor Greek; there is no bondage nor freedom; there is no male and female; for ye are all one in Christ Jesus; but if ye [are] of Christ, then ye are Abraham's seed,<sup>¶</sup> heirs according to promise.  
 IV. Now I say, as long as the heir is a child, he differs nothing from a

\* as to the power of [is] in verse 12, according to the principle and nature of [is] and law.

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|| as to the power of [is] in verse 12, according to the principle and nature of [is] and law.







do these things which ye desire;  
 10 but if ye are led by<sup>a</sup> the Spirit, ye  
 11 are not under law. Now the works  
 of the flesh are manifest, which are:  
 12 sensuality, enmity, hatred, strife,  
 13 jealousies, anger, contentions, dis-  
 14 putes, schisms of opinion, envyings,  
 15 murders,<sup>b</sup> drunkenness, revels, and  
 things like these; as to which I tell  
 you beforehand, even as I also have  
 said before, that they who do such  
 things shall not inherit God's king-  
 16 dom. But the fruit of the Spirit is  
 17 love, joy, peace, long-suffering, kind-  
 18 ness, goodness, fidelity, meekness,  
 self-control;<sup>c</sup> against such things  
 19 there is no law. But they that [are]  
 of the Christ<sup>d</sup> have crucified the  
 flesh with the passions and the im-  
 20 ages. If we live by the Spirit, let us walk  
 21 also by the Spirit<sup>e</sup>. Let us not be  
 22 jealous, vainglorious, provoking one  
 another, striving one another.

VI. Brethren, if even a man be taken  
 in some fault, ye who are spiritual  
 restore such a one in a spirit of  
 meekness, considering thyself lest  
 thou also be tempted.  
 2 Bear one another's burdens, and  
 thus fulfil<sup>f</sup> the law of the Christ.  
 3 For if any man reputeth himself  
 to be something, being nothing, he de-  
 ceiveth himself; but let each prove  
 his own work, and then he will have  
 his heart in what belongs to<sup>g</sup> himself

alone, and not in what belongs to<sup>h</sup>  
 another. For each shall bear his  
 own burden.

4 Let him that is taught in the word  
 communicate to him that teaches in  
 all good things.

5 He not deceived: God is not  
 mocked; by whatever a man shall  
 sow, that also shall he reap. For  
 he that sows to his own flesh, shall  
 reap corruption from the flesh; but  
 he that sows to the Spirit, from the  
 Spirit shall reap eternal life. But let  
 us not have heart in doing good; for  
 in due time, if we do not faint, we  
 shall reap. So then, as we have  
 occasion, let us do good towards<sup>i</sup> all,  
 and specially towards those of the  
 household of faith.

6 How long a letter! I have writ-  
 ten to you with my own hand. An  
 many as desire to have a fair appear-  
 ance in [the] flesh, these occupied you  
 to be circumcised, only that they may  
 not be persecuted because of<sup>j</sup> the  
 cross of Christ. For neither do they  
 think our circumcisionethemself keep  
 the law; but they wish you to be  
 circumcised, that they may boast in  
 your flesh. But let it be to him  
 to whom we serve in the cross of our Lord  
 Jesus Christ, through whom [the]  
 world is crucified to us, and I to the  
 world. For [in Christ Jesus]<sup>k</sup> neither  
 is<sup>l</sup> circumcision anything, nor are  
 circumcision; but new creation.

<sup>a</sup> See note to Gal. 5:13.

<sup>b</sup> T. B. reads "murders"; with D R. I. G. K. L. P. F. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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and flesh, but against principadities, against authorities, against the nominal lords of this darkness, against spiritual [power] of wickedness in the heavens. For this reason take [to you] the panoply of God, that ye may be able to withstand in the evil day, and having accomplished all things, to stand. Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, and shod your feet with [the] preparation of the glad tidings of peace; besides all [these], having taken the shield of faith, with which ye will be able to quench all the flaming darts of the wicked one. Have also the helmet of salvation, and the sword of the Spirit, which is God's word; praying at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing, with all per-

severance and supplication for all the saints; and for me in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of the glad tidings, for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.

But in order that ye also may know what concerns me, how I am getting on, Tychicus, the beloved brother and faithful minister [to the] Lord, shall make all things known to you; whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.

Peace to the brethren, and love with faith, from God [the] Father and [the] Lord Jesus Christ. Greet with all them that love our Lord Jesus Christ in incorruption.

Paul and Timothy, have one and the same thought, with longing after the Lord Jesus Christ.

It is not an action in contemplation of the future of salvation. Paul's hope is resurrection on this.

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## EPISTLE TO THE PHILIPPIANS.

I. Paul and Timothy, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] servants and ministers; grace to you, and peace from God our Father and [the] Lord Jesus Christ.

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I thank my God for my whole remembrance of you, constantly in my every supplication, making the supplication for you all with joy, because of your fellowship with the gospel, from the first day until now; leaving confidence of this very thing, that

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he who has begun in you a good work will complete it, until Jesus Christ's day; as it is righteous for me to think this as to you all, because ye have me in your hearts, and that both in my bonds and in [the] defence and confirmation of the glad tidings ye are all partakers in my grace. For God is my witness how I have after you all in [the] bonds of Christ Jesus.

And this I pray, that your love may abound yet more and more in full knowledge and all intelligence, that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence by Christ's day, having complete assurance of the fruit of righteousness, which [is] by Jesus Christ, to God's glory and praise.

But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings, so that my bonds have become a testimony [to the] honour to Christ in all the praetorium and to all others, and that the most of the brethren, trusting in [the] Lord through my bonds, dare more abundantly to speak the word of God fearlessly. Some indeed also are every way strife, but none also for good will precede the

Christ. These indeed cut off love, knowing that I am not for the defence of the glad tidings; but those out of

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contented, sometimes the Church, not purely, supposing to arouse tribulation for my bonds. What is it then?

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It is not an action in contemplation of the future of salvation. Paul's hope is resurrection on this.



labouring together in<sup>28</sup> the same conflict with the taint of the glad Galilee; and not frightened in anything by the opposers, who to us seem a demonstration of destruction, but of your<sup>29</sup> salvation, and that from God; because to you has been given, as regards Christ,<sup>30</sup> not only the believing on him but the suffering for him also, having the same conflict which ye have seen in me, and now have of to me.

II. If then [there be] any comfort<sup>1</sup> as Christ, if any consolation in love, if any fellowship of [the] Spirit, if any bowels and compassions, fulfil my joy, that<sup>2</sup> ye may think the same thing, having the same love, joined in soul, thinking one thing;<sup>3</sup> [yet] nothing<sup>4</sup> [be] in the spirit of strife or vain glory, but in lowliness of mind, each esteeming the other as more excellent than themselves;<sup>5</sup> regarding<sup>6</sup> not each his own [quality<sup>7</sup>], but each things of others<sup>8</sup> also. For let this mind be in you<sup>9</sup> which [was] also in Christ Jesus,<sup>10</sup> who, embracing in the form of God, did not esteem it an object of rapine<sup>11</sup> to be on an equality with God;<sup>12</sup> but emptied himself, taking a lowliness's form, taking his place<sup>13</sup> in [the] life of men;<sup>14</sup> and having been found in the form of a man, humbled himself

becoming obedient even unto death,  
and (that the) death of (the) cross.  
Wherefore also God highly exalted  
him, and granted him a name, that  
which is above every name, that at  
the name of Jesus every knee should  
bow, of heavenly and earthly and  
infernal [beings], and every tongue  
confess that Jesus Christ (is) Lord  
to God (the Father's glory).

13 So that, my beloved, even as I have always obeyed, not as in my presence only, but how much rather in my absence, work and grow on yourselves with fear and trembling, for it is God who works in you both the willing and the working,<sup>14</sup> according to [his] good pleasure. In all things without murmuring and reasoning, that ye may be harmless and simple, unapproachable children of God in the midst of a crooked and perverted generation,<sup>15</sup> among whom ye appear as lights in [the] world, holding forth [the] word of life, so as to be a boast for me in Christ's day, that I have not run in vain nor laboured in vain.<sup>16</sup> For it also I am permitted and enabled on the sacrifice and communion of your faith, I rejoice, and rejoice in some more with you all. In the manner do ye also rejoice, and rejoice with me. Thus I love in [the] Lord Jesus

to send Timothy to you shortly, that I also may be refreshed, knowing how ye get on. For I have no one like-minded who will care with genuine feeling how ye get on. For all seek their own things, not the things of Jesus Christ.

But you know the proof of him, that, as a child to father, he has served with me in the ways of the old things. — How therefore I hoped to send immediately, as soon as I shall see how it goes with you; but I trust to [the] Lord that I myself also shall soon come; but I have thought it necessary to send to you Elyabedim, my brother and fellow-servant and fellow soldier, but your messenger and minister\* to my needs, since he had a letter from Jacob after you all, and was distressed because ye had heard that he was sick; so he was also sick close to death;\* but God had mercy on him, and not shed on him sleep, but also on you, that I might not have sorrow upon sorrow. I have and have therefore the more diligently; that being true ye must again rejoice; and that I might be the less sorrowful. Receive him therefore in [the] Lord with all joy, and add such as he may\* because for the sake of the work\* he drew near to death, suffering; but he that he might fill up what lacked in your time, rather than any.

you to [the] Lord: to write the  
 same things to you, to me [is] not  
 burdensome, and for you sake. See to  
 do not, use to evil workmen, see to the  
 sentence. For as are the circum-  
 cision, who worship by the Spirit of  
 God,<sup>1</sup> and boast in Christ Jesus,  
 and do not trust in flesh. Though I  
 have [my] trust even in flesh; if any  
 other think to trust in flesh, I rather;  
 as to circumcision, [I received it] the  
 eighth day, of [the] race of Israel,  
 of [the] tribe of Benjamin, Hebrew  
 of Hebrews; as to [the] law, a Pharise;  
 as to zeal, persecuting the  
 assembly; as to righteousness which  
 [is] in the law, blameless; but what things were gain to me,  
 these I counted, as loss of Christ.  
 Yea, but surely I would also all  
 things to be loss on account of the  
 excellency of the knowledge of Christ  
 Jesus my Lord, on account of whom  
 I have suffered the loss of all and  
 count them to be filth, and I may gain  
 Christ;<sup>2</sup> and that I may be found in  
 him, not having my righteousness,  
 which would be<sup>3</sup> on the principle  
 of law, but that which is by faith of  
 Christ, the righteousness which [is]  
 of God through<sup>4</sup> faith to know him  
 and the power of his resurrection,  
 and the fellowship of his sufferings,  
 being conformed to his death, if any  
 way I arrive at the resurrection  
 from among [the] dead.<sup>5</sup> That I  
 have already obtained [the prize],

\* That is, the truth of this ground being known by men, they should not condemn us by it, and we should not condemn them by it.

and T. E. is paralleled by three successive "main road" cuts. The last, with a 200' PZ in layer, is under T. E. with  $K = 0$ ,  $K = 1$ , or one more than Memphis, and more.  $U = 1.7$  to 2.0.

• The "an" in front of "Strick," has nothing to do with the "an" in "an" and "an" and "an".

I do not think, however, in "rehabilitation," here, that present-day ethics could do the specific work that is "rehabilitation," by itself or alone, and not "rehabilitate." How the specific can fully achieve to what he had in their mission simply to give from order, and make, if you wish, me to be fully happy, be at the same time that

\* "Trial" depends on the individual's behavior.

<sup>2</sup> Or 'nothing' may be to your mind with 'nothing', which preceded 'nothing' and 'nothing'.

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•  $\text{CH}_3\text{COOH} + \text{H}_2\text{O} \rightleftharpoons \text{CH}_3\text{COO}^- + \text{H}_3\text{O}^+$

1. The already mentioned is positive.

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<sup>1</sup> "Group made" by means of 20 "Stereotypes,"  
 assigned, which are not in the form.

 $\frac{d}{dt} \left( \frac{1}{\rho} \right) = - \frac{1}{\rho^2} \frac{d\rho}{dt}$ 

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<sup>1</sup> *Quercus* sp. In south and west forests.  
<sup>2</sup> *Quercus*, several specimens of *Quercus*, *Quercus*.

...I did the nerve test the week before I showed the compound to the English...

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<sup>2</sup> *Journal of Applied Psychology*, 87(1), 103-112.

as here with germin. 7 lights.

and breeding sheep walking well, as the field notes.

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7. *Alonso: "The answer is clear."* (All say, yes.) (Alonso: "The answer is clear," the words repeat on the field.)

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DOI: 10.1037/0893-3200.10.4.000

*Abstract.* In the field, most large black sea bass are "tagged," i.e., they undergo, once or more often, a surgical procedure to implant a small metal tag in their caudal peduncle. The purpose of this study was to determine whether the presence of a tag affected growth rates of black sea bass. Tagged fish were collected from two separate areas of Long Island Sound, New York, and were compared to untagged fish from the same area. The results showed that tagged fish grew at the same rate as untagged fish, indicating that tagging does not affect growth rates of black sea bass.

†List is expressed for average size around 1000.

• The 2 nearest loci, *agouti* and *extension*, are

\* If  $\mathbf{h} \in \mathbf{H}_0$ , with  $0 \leq \mathbf{h} \leq \mathbf{1}$ , then  $\mathbf{h} \in \mathbf{H}_0$  and  $\mathbf{h} \in \mathbf{H}_0$ .  
 \* If  $\mathbf{h} \in \mathbf{H}_0$ , with  $0 \leq \mathbf{h} \leq \mathbf{1}$ , then  $\mathbf{h} \in \mathbf{H}_0$  and  $\mathbf{h} \in \mathbf{H}_0$ .

aggravated by the fact that the *Journal* is a relatively new publication, and its readership is still small.

\*J. K. Fowler, *see* [compounding](#), with O. K. E.

77-33-33; 3001-28-A-0-10-2-67,  
\* 3001-28-A-0-10-2-67. (See reading)

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[illegible]

<sup>2</sup> *polygram*.

- The "house" takes the big gains.
- The "street" always loses.

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you, as [they are] in all the world, and<sup>1</sup> are bearing fruit and growing<sup>2</sup> even in the midst of you, from the day ye heard [them] and knew indeed the grace of God in truth;<sup>3</sup> even as ye learned<sup>4</sup> from Epaphroditus our beloved fellow bondsman, who is a faithful minister<sup>5</sup> of Christ for you, who has also manifested to us your love in [the] Spirit.<sup>6</sup> For this reason we also, from the day we heard [of your faith and love], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will in all wisdom and spiritual understanding, [so as]<sup>7</sup> to walk worthy of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by<sup>8</sup> the true knowledge of God; strengthened with all power according to the might of his glory unto all endurance and impatience with joy; giving thanks to the Father, who has made us fit for sharing the portion of the saints in light, who has delivered us from the authority of darkness, and translated<sup>9</sup> us into the kingdom of the Son of his love; in whom we have redemption, the forgiveness of sins;<sup>10</sup> who is image of the invisible God,<sup>11</sup> brethren of all creation;<sup>12</sup> because

by<sup>1</sup> him were created all things; the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities; all things<sup>2</sup> have been created by<sup>3</sup> him and for<sup>4</sup> him. And he<sup>5</sup> is before all, and all things subsist together by him. And he<sup>6</sup> is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead; that he<sup>7</sup> might have the first place in all things: for in him all the fulness [of the Godhead]<sup>8</sup> was pleased to dwell, and by<sup>9</sup> him to reconcile all things to himself, having made peace by the blood of his cross—by him, whether the things on the earth or the things in the heavens. And you who once were alienated and enemies to mind by wicked works, yet now has it reconciled in the body of his flesh through death; to present you holy and blameless and irreproachable<sup>10</sup> before it, if indeed ye abide in the<sup>11</sup> faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation,<sup>12</sup> which [is] under heaven, of which I Paul become minister.<sup>13</sup> Now, I rejoice in<sup>14</sup> sufferings for

<sup>1</sup> A A B C D F 17 Monoph and 1 B G K L T 42. An Syre lower.  
<sup>2</sup> T. R. omits "and growing," with K and others. A A B C D F 17 K L P 17 42 An Syre Monoph lower.  
<sup>3</sup> "Them," may be left out and "heard" referred also to the Jews, "the grace of God in truth."  
<sup>4</sup> T. R. adds "also," with B K L 17 42 and others. A A B C D E F 17 An Monoph lower.  
<sup>5</sup> Or "secretary," likewise.  
<sup>6</sup> See verse 1 for the words inserted in brackets.  
<sup>7</sup> T. R. adds "and," reading "for you as well," with B K L F 17. A A B C D F 17 42 Monoph lower.  
<sup>8</sup> T. R. reads "fulfill," with B K L 42 and some others. A A B C D F 17 42 An Monoph lower.  
<sup>9</sup> Or "full knowledge," everywhere.  
<sup>10</sup> T. R. adds "by his blood," with some versions.  
<sup>11</sup> See verse 13 for "creation," errors.  
<sup>12</sup> See the power of whose parent. He was the only divine nature, power, and character of the creation. It is not in his creation.  
<sup>13</sup> "All things," instead of as a whole, "the all things."—A 44.

<sup>1</sup> See the institutional power.  
<sup>2</sup> See "for." Thus, in, for, or, the characteristic power, active instrument, and end.  
<sup>3</sup> See.  
<sup>4</sup> I add "for the Godhead." From 12, 2, as it might be, "for the Godhead."—A 44.  
<sup>5</sup> See, however, 12, and 12.  
<sup>6</sup> See, however, 12, and 12.  
<sup>7</sup> Or "in faith," that is, full assurance of heart in the gospel.  
<sup>8</sup> See verse 1 for the words inserted in brackets.  
<sup>9</sup> T. R. reads "fulfill," with B K L 42 and some others. A A B C D F 17 42 An Monoph lower.  
<sup>10</sup> T. R. adds "and," reading "for you as well," with B K L F 17. A A B C D F 17 42 Monoph lower.  
<sup>11</sup> T. R. reads "fulfill," with B K L 42 and some others. A A B C D F 17 42 An Monoph lower.  
<sup>12</sup> T. R. adds "and," reading "for you as well," with B K L F 17. A A B C D F 17 42 Monoph lower.  
<sup>13</sup> T. R. reads "fulfill," with B K L 42 and some others. A A B C D F 17 42 An Monoph lower.  
<sup>14</sup> T. R. adds "and," reading "for you as well," with B K L F 17. A A B C D F 17 42 Monoph lower.

you, and I fill up<sup>1</sup> them which is behind of the tribulations of Christ in my flesh, for his body, which is the assembly; of which I<sup>2</sup> became minister, according to the disposition of God which [is] given me towards you to complete the word of God, the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints; to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory: whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ.<sup>3</sup> Whereunto also I toil, combating according to his working, which works in me in power.<sup>4</sup> For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh; to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full knowledge of the mystery of God,<sup>5</sup> in which are hid all the treasures of wisdom and of knowledge. And I say this to the end that no one<sup>6</sup> may delude you by persuasive speech.<sup>7</sup> For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing

ing and seeing your order, and the firmness of your faith in Christ.<sup>8</sup> As therefore ye have received the Christ, Jesus the Lord, walk in him, rooted and built up<sup>9</sup> in him, and assured<sup>10</sup> in the faith, even as ye have been taught, abiding in [it] with thanksgiving. See that there be no one who shall lead you<sup>11</sup> away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to Christ. For in him dwells all the fulness of the Godhead bodily; and ye are complete<sup>12</sup> in him, who is the head of all principality and authority, in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Christ; buried with him in baptism, in which<sup>13</sup> ye have been also raised with [him] through faith of the working of God who raised him from among the dead. And you, being dead in offenses and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us<sup>14</sup> all the offenses; having effaced<sup>15</sup> the handwriting<sup>16</sup> in ordinances which [stand out] against us, which was contrary to us, he has taken it also out of the way, having nailed it to the cross; having spoiled<sup>17</sup> principalities and authorities, he

<sup>1</sup> "I fill up," the word, refers to what is lacking in you, and in the body, as a person, in what is yet lacking. See Meyer, An Exe. of, for the English reader, A 44 or 44.  
<sup>2</sup> I am present.  
<sup>3</sup> T. R. adds "I seek," with B K L P 17 42 An Monoph. A A B C D F 17 42 An Monoph lower.  
<sup>4</sup> T. R. adds "and of the Father and of Christ," with B K L and others. B adds "and," only. A A C add "and," with B K L 42 and others. T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>5</sup> "I seek," the word, refers to what is lacking in you, and in the body, as a person, in what is yet lacking. See Meyer, An Exe. of, for the English reader, A 44 or 44.  
<sup>6</sup> T. R. adds "I seek," with B K L P 17 42 An Monoph. A A B C D F 17 42 An Monoph lower.  
<sup>7</sup> T. R. adds "and of the Father and of Christ," with B K L and others. B adds "and," only. A A C add "and," with B K L 42 and others. T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>8</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>9</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
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<sup>13</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>14</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>15</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>16</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>17</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.

giving.  
<sup>1</sup> "You" is consistently put, but the word "for" is in the future, implying present danger more than possibility.  
<sup>2</sup> "I" is consistently put, but the word "for" is in the future, implying present danger more than possibility.  
<sup>3</sup> T. R. adds "I seek," with B K L P 17 42 An Monoph. A A B C D F 17 42 An Monoph lower.  
<sup>4</sup> T. R. adds "and of the Father and of Christ," with B K L and others. B adds "and," only. A A C add "and," with B K L 42 and others. T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>5</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>6</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>7</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
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<sup>12</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>13</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>14</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>15</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>16</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.  
<sup>17</sup> T. R. adds "and," with B K L 42 and others. A A B C D F 17 42 An Monoph lower.











1 <sup>1</sup> yet who have no hope. For if we believe that Jesus has died and has risen again, we also God will raise with him those who have fallen asleep through Jesus. (For the way so you in [the] word of [the] Lord, that we, the living, who remain to the coming of the Lord, are in no way to outstep those who

2 <sup>2</sup> have fallen asleep; for the Lord himself, with an commanding shout, with trumpets' sound and with trumpet of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in [the] air; and thus we shall be always with [the]

3 <sup>3</sup> Lord. So encourage one another with these words) (V.). But concerning the times and the seasons, brethren, ye have no need that ye should be written to, for ye know perfectly well yourselves, that the day of [the] Lord so cometh as a thief by night. \*When they may say, Peace and safety, then sudden destruction comes upon them as travail upon her that is with child; and they shall be no wise exempt. But ye, brethren, are not in darkness, that the day should overtake you as a thief: for all ye are sons of light and sons of day; we are not of night nor of darkness. So then do not let us sleep as do others, but let us watch

10 and be sober; for they that sleep  
 11 sleep by night, and they that drink  
 12 drink by night; but we belong to (the)  
 13 day, let us be sober, putting on  
 14 (the) breastplate of truth and love,  
 15 and as helmet (the) hope of salva-  
 16 tion; because God has not set us to  
 17 wrath, but to obtaining salvation  
 18 through our Lord Jesus Christ, who  
 19 has died for us, that whether we  
 20 may be watching or sleeping, we may live to-  
 21 gether with him. Wherefore comfort-  
 22 ing one another, and build up each  
 23 one the other, even as also ye do.  
 24 Therefore, love one another, to know  
 25 those who labour among you, and  
 26 take the lead among you in (the)  
 27 Lord, and admonish you, and to  
 28 reward those exceedingly to love  
 29 one another of their work. In it  
 30 peace comfort yourselves. But we  
 31 labour for you, brethren, as always  
 32 the discipline, comfort the mind-  
 33 less, sustain the weak, be pa-  
 34 tient towards all. See that no one  
 35 render to any evil for evil, but per-  
 36 sone always (what is good) towards  
 37 one another and towards all; re-  
 38 joice always; pray incessantly;  
 39 in everything give thanks, for this  
 40 is (the) will of God in Christ Jesus  
 41 towards you; quench not the Spirit;  
 42 do not lightly esteem prophecies;  
 43 but prove all things, hold fast the  
 44 good; hold fast from every form of  
 45 wickedness.<sup>a</sup> Now the God of peace  
 46 himself sanctify you wholly; and

[illegible][illegible]

your whole spirit, and soul, and body  
be preserved blameless at the coming  
of our Lord Jesus Christ. He is the  
faithful who calls you, who will also  
perfect you [a]. Therefore, pray for us.

20 Greet all the brethren with a holy  
21 kiss. I adore you by the Lord the  
22 one Father be read to all the [body?]  
23 brethren. The grace of our Lord  
24 Jesus Christ [be] with you."

SECOND EPISTLE TO THE  
THESSALONIANS.

1. Paul and Silvanus and Timothy  
to the assembly of Thessalonians in  
God our Father and [the] Lord Jesus  
Christ. Greet to you and yours  
[who] [have] [been] [brought] [out] [of] [the] [Lord] [Jesus] [Christ].

2. We ought to thank God always  
for you, brethren, even as it is meet,  
because your faith increases exceed-  
ingly, and the love of each one of  
you all towards one another abounds;

3. so that we ourselves make our thank-  
s to you in the assembly of God by  
your endurance and faith in all your  
persecutions and tribulations, which  
ye are enduring; a manifest token  
of the righteous judgment of God, in  
the end that ye should be counted  
worthy of the Kingdom of God, for

4 the sake of which ye also suffer; as  
it hath [been] [in] [a] righteous thing  
with God to render tribulation to  
those that trouble you, and to you  
that are troubled requite with us, at  
the revelation of the Lord Jesus  
from heaven, with [the] angels of

5 his power, in flaming fire taking  
vengeance on those who have con-

God, and those who do not obey the glad tidings of our Lord Jesus Christ,<sup>1</sup> who shall pay the penalty (of) everlasting destruction from the presence of the Lord, and from the glory of his angels, when he shall have come to be glorified in his saints, and wondered at in all that have believed,<sup>2</sup> (for your testimony to you has been believed,) in that day.

<sup>12</sup> To which (and) we also pray always for you, that our God may count you worthy of the calling, and fulfil all (that) good pleasure of (his) goodness, and (the) work of faith with power,

<sup>13</sup> so that the name of our Lord Jesus Christ<sup>3</sup> may be glorified in you and ye in him, according to the grace of our God, and of (the) Lord Jesus Christ.

<sup>14</sup> Now we beg you, brethren, by the mercy of our Lord Jesus Christ and our gathering together to him, that ye be not soon shaken in mind,<sup>4</sup> nor troubled, neither by evil, nor by word, nor by letter, as [if it were] by us, as that the day of the Lord<sup>5</sup> is present. Let not any one deceive

[illegible]

1 "I'm B D B P M T C and others Memphis count  
 2 "every day. I am exposed to their reality, and  
 3 "every day of the week here, as a P - P T Am here  
 4 "with me, I'm exposed. The more of our God  
 5 "and Jesus Christ," but I don't see a connection.  
 6 "are not like, 'This is steady and orderly  
 7 "and steady."  
 8 "I'm B D B P M T C and others  
 9 "I'm B D B P M T C and others  
 10 "I'm B D B P M T C and others



you in any manner, because it will not be) unless the speaking have first come, and the man of sin have been revealed, the son of perdition; who opposes and exalts himself as high against all called God, or object of veneration; so that he himself sit down in the temple of God, showing himself that he is God. Do ye not remember this, being yet with you, I said these things to you? And now ye know that which restrains, that he should be revealed in his own time. For the mystery of lawlessness already works; only (there is) he who restrains now until he is gone, and then the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of his mouth, and shall come by the appearing of his coming; whose coming is according to the working of Satan, in all power and signs and wonders, if falsehood, and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sends to them a working of error, that they should believe what is false; that all might be judged who have not believed the truth, the true which pleases to righteousness. But we shall be

give thanks to God always for you, brothers beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and talent of [the] grace; whereunto he has called you by our glad tidings, to [the] obtaining of [the] glory of our Lord Jesus Christ. So then, brothers, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter. But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given [us] eternal consolation and good hope by grace, encourage one another with words like you to do your good work and word."

111. For the next brethren pray for us, that the word of the Lord may run and be glorified, even as also with you; and that we may be delivered from bad and evil men, by the grace of our Lord Jesus Christ, of all grace. And the Lord is faithful, who shall strengthen you and keep you from all evil. But we trust in the Lord as to you, that the things which we mention, we both do and will do. But the Lord direct your hearts into the love of God, and into the patience of the Christ.

\* "Now we sing you, beloved, in the name of our Lord Jesus Christ."

**It's A Pity Party.** The issue is the same. It is when you find out you're a minority—whether a lesbian, woman, gay, or racial/ethnic. The solution is pretty much the same: interacting in your L.A. party circles. Or by being involved with them.

[illegible]

Dr. C. and Dr. J. C. Smith address  
F. G. Smith "with you work" with F. G. S.  
and others. Letter A. N. D. L. F. G. S.

with values 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840,

• **2. B.** reads "yes" with a low intonation.  
 • **3. C.** reads "yes" with a high intonation.  
 • **4. D.** reads "yes" with a low intonation.

that go "wildfire" from every direction, walking directly and not according to the instructions which are passed from us. For we have ourselves here we ought to indicate to, because we have not walked directly among you; now have we eaten bread from any and without even tell us and had something from bread and say that you be obedient in any one of you; not that we have all the right, but that we might give ourselves as an example to you in order to you themselves us. For also when we were with you we explained you this, that if any man does not like to work, neither let him eat. For we hear that (that is) some walking among you directly, to

• 10 "single" positions  
• 8 "double" type 1000 8 12 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100  
• 10 "double" type 1000 8 12 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100  
• 10 "double" type 1000 8 12 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100  
• 10 "double" type 1000 8 12 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100

17 working at all, but keep quiet.\* Now  
 18 just to enjoy and comfort in [the]  
 19 Lord Jesus Christ, then, wait  
 20 quietly they eat their own bread.  
 21 You go, brothers, do not faint in  
 22 waiting. But if any one obey  
 23 you and word by the letter, mark  
 24 that man, and do not keep company  
 25 with him, thus he may be advanced  
 26 of himself; and do not esteem him  
 27 as an enemy, but advance him [as]  
 28 a brother. But the Lord of peace  
 29 himself give you peace continually  
 30 in every way. The Lord [be] with  
 31 you all.

71 The salvation by the blood of me  
 fast which is (the) mark in every  
 living, as I mean. The grace of our  
 Lord Jesus Christ (be) with you all.

\*Moulding machine: Adams  
T. E. made "in use" with K. I. 57 47 and  
many, says A. W. F. S. P. 57 Apr. T. Mould-  
ing machine.  
\*T. E. also "knows" with A. O. F. S. K. I. P. 57  
at New York Museum. P. 57 17 18.

FIRST EPISTLE TO  
TIMOTHY.

1. Part, apostrophe of Jesus Christ,\* as  
appearing to the community of God in  
Sepphoris, and of George Jesus† as  
\* Love, to Tirochabon (1837) love child  
in heart - grand mother's room, from  
God our Father and Christ Jesus  
\* our Lord. Even as I began the  
to venture to witness, when I was  
going to Jerusalem, that there which  
will appear more not so much as  
\* dominion, not to men, their minds to  
father and unchangeable presence  
which I have experienced rather  
than through God's presence.

1. The  $\chi^2$  statistic (Pearson) with 1 D.F. is 1.0000,  $p = 0.3173$ ,  $df = 1$ . The 95% confidence interval for the population odds ratio is 0.0000 to 1.0000. The 95% confidence interval for the population odds ratio is 0.0000 to 1.0000.

which (a) is false. But the end of which is intended to lead out of a pur heart and a good conscience and the (false) man; which (thing) you have named, have beyond and to some degree, desiring to be an answer, but understanding what what they are of understanding what they are, strenuously affirm. So we know that the law (a) need any one man to lawfully, know that that law has not to be applied to a righteous person, but to (a) lawless and inordinate to the

Managers, K. S. P. & M. R. P. (1980). *Therapeutic*.  
... in this way.